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NOTES AND INSCRIPTIONS FROM ASIA MINOR.

I.—THE SOCIETY OF GANYMEDEITAI AT SMYRNA.

The following inscription is engraved on one of the lower blocks in a finely built Greek wall, made of large well-cut blocks fitted together without mortar, on the lower slope of Mount Pagus, a little way up the street that ascends from the Basmakhaneh Station, and close to the line of the Byzantine wall. After I had spent some money to induce the Turkish owner of the house, whose courtyard is bounded by part of this wall, to dig up an inscribed stone which he declared to exist at the bottom of the wall, he disclosed the inscription now published. When I began to clear out the letters with my knife, he interfered in dread lest I might injure the treasure concealed in the stone; and, saying that he had only bargained to show me the stone, not to let me handle it, he refused to let me see it except from a distance. This was in the winter of 1880-1, when I was fresh and inexperienced in the ways of Orientals, and was somewhat awestruck at having penetrated into the interior of a Turkish household. I therefore was foolish enough to comply with the conditions he imposed, the result of which is that the inscription is of doubtful reading on one important point. The block is in its original position in the wall, the inscription is calculated for it, and is almost certainly coëval with the building of the wall.

ΜΑΡΚΟCCEPTΩΡΙΟC
Α/ΙCΤΟΛΥΚΟCΤΗΝCΤΙ
//////ΔΑΝΕΖΗΡΤΙCΕΝΓΑ
//////ΗΔΕΙΤΑΙCΕΚΤΩΝ
//////ΩΝΕΠΙΤΑΜΙΟΥ
////////ΥΑΠΙΟΥΙΟΥΛΙΑΝΟΥ

*Μάρκος Σερτώριος Ἀ[ρ]ιστόλυκος τὴν στείλ[ει]θαι ἐξήρτισεν Γα-
[νυμ]ηδείταις ἐκ τῶν [ιδί]ων ἐπὶ ταμίου [Γαίου] υἱοῦ Ἀπίου Ἰουλιανοῦ.**

* "Marcus Sertorius Aristolykos, under the treasurership of Caius Appius Julianus, erected this wall for the association of the Ganymedites at his own expense."—A. E.

The symbols ω , o , σ , and sometimes ϵ , are very small. The letters are clear, bold, and deeply cut, and are not unlikely to be of a good, rather than a late, period. I should not be disinclined to place them as early as the first century after Christ, and should feel averse to suppose that this wall was built, or the letters engraved, later than 150 A. D. The character of the names also favors an early date, if we could trust the second, Appius Julianus: it is however possible that the name of the *ταμίας* was [*M. O*]ϐ[λ]πίου Ἰουλιανοῦ, but as my copy has *A* for *Δ*, and as there is a wide gap at the beginning of the last line, I cannot accept this reading, unless a new copy of the inscription should confirm it.¹ The reading would fix the date about 130 to 160 A. D., if it could be accepted.

The restoration *στίλ[εῖ]δαν* for *στυλεῖδαν* from *στυλῖς* seems highly probable. The form is known only in C. I. G., 3293, where it is differently spelt, *θρόσων Διογένους τήνδε ἀνέστησεν στυλλεῖδαν υἱῶν* (*δυοῶν*), *κτλ.*, accompanied by a relief given in Caylus, *Rec. d'Antiq.* Tom. I., P. II., tab. 76. The inscription is conjecturally referred to Smyrna, and the earthquake mentioned in it is supposed to be the great earthquake of 178 A. D. The word *στυλεῖδαν*, apparently a form of the accusative of *στυλῖς*, *στυλῖδα*, may, perhaps, mean "the upright boundary wall" of the sacred precinct of the Ganymedeitai.

The restoration *Γα[νυμ]ηδείταις* appears certain. The *Ganymedeitai* are one of the religious associations of Asia Minor, described by Foucart (*Des Assoc. Relig. chez les Grecs, Paris, 1873*). Of none of these societies does the name pique our curiosity more than that of the *Ganymedeitai*. We should gladly know whether they practised some really ancient rites of the deity Ganymedes, or whether they were merely a society of late formation, in which case the evil reputation of the name Ganymede in later Greek time suggests no good character for the society. It is at least probable that the existence of this *hieron* of the worshippers of Ganymede suggested a detail in the topography of Ilion to a native of the valley of Smyrna, Quintus Smyrnaeus, XIV., 325–6, a passage of which the reading is unfortunately disputed, but which shows that the poet conceived Ganymedes to have a temple in Troy opposite the temple of Athena.

¹ In this and the other inscriptions of this paper, *alpha* has the form *A*.

ἐγγὺς ἐοῖτο δόμοιο, παρὰ Γανυμήδεος ἱρὸν
 δώματα, καὶ νηοῖο καταντίον Ἀτρυτώνης.² *

The name of Julianus may be added to the list of *tamiai* of Smyrna, given by M. Pappadopoulos Kerameus in the *Bulletin de Correspondance Hellénique*, 1878, p. 28.

II.—THE PORTERS OF SMYRNA.

The portage of Smyrna is done by a class of men who come down from Konia, the ancient Ikonion, work for a time in Smyrna till they have acquired a little money, and then return to live in ease at home. Two Greek inscriptions of Smyrna refer to guilds of porters, and we should have been glad to learn a little more about them than the scanty references teach.

The first of these inscriptions was published by Dr. Hermann Roehl in his *Schedae Epigraphicae*, Berlin, 1876, p. 2, but (what is rare indeed in his work) both inaccurately in text and incorrectly in explanation. The inscription, which I have read on the original marble in Oxford,³ should be as follows :

Ἀγαθὴ Τύχη. Ψηφισαμένης τῆς κρατίστης βουλῆς καὶ ἐπικυρώσαντος τοῦ λαμπροτάτου ἀνθυπάτου Λολλίου Ἀουεῖτου ἐδόθη ἐδόθη φορητῆροῖς Ἀσκληπιασταῖς ἐκ τοῦ ἐνε[δ]ρίου βᾶθ[ρ]α τὰ ἐξῆς τέσσαρα ταμιεύοντος Αὐρη(λίου) Ἀφροδεσίου. †

The stone has ἐδόθη twice and Λολλίου instead of Λολλιανοῦ. M. Waddington (*Bull. Corresp. Hell.*, 1882, p. 291) has shown that the proconsul is Lollianus Avitus, towards the end of the reign of Severus.

For βᾶθρα τὰ the stone has ΒΛΘΒΑΤΛ, which is of a piece with the many other faults in the engraving, but this has misled Roehl

² So Koehly. The common text reads ἱρὰ Δώματα, and Hermann proposes ἱρὸν Δῶμα, τὸ καὶ κτλ.

³ At the Ashmolean Museum.

* "Near his house, hard by the sanctuary and the hall of Ganymede, and over against the temple of Athena Atrytone."—A. E.

† "With the grace of Fortune. By vote of the most excellent Council and by authorization of the most illustrious Proconsul Lolli(an)us Avitus, the Porter's Association of Asklepiasts was presented with these four pedestals from the Session Chamber. Done in the treasurership of Aurelius Aphrodeisios."—A. E.

into reading ἐκ τοῦ ἐν[πο]ρίου βάθβατα ἐξῆς τέσσαρα. He explains φορτηγοὶ Ἀσκληπιασταί as “mercatores qui Smyrnae circa templum Aesculapii . . . habitabant,” and understands the whole inscription as recording that “quaterna bath olei ex emporio publico sunt data” to these merchants.

Considerable traces of *E* and *Δ* in ἐν[εδ]ρίου are visible on the stone, so that the restoration is absolutely certain. The stone has doubtless been brought from the theatre of Smyrna, and records that a certain set of places in the theatre were appropriated to the porters attached to the Asklepion.

The second inscription which mentions the porters of Smyrna has also been published already, but only in cursive and with two slight faults in the reading. I have read it on the original marble. It is engraved in very ornate letters of the second century after Christ, and probably dates about 150 to 180, A. D. The text has been published in cursive in the *Μουσεῖον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς Σχολῆς*, Smyrna, 1875, No. β.

ΠΟ.ΑΙ.ΝΕΙΚΟΤΡΑΤΟ	Πό(πλιος) Αἴ(λιος) Νεικόστρατο[ς]
ΚΑΤΕΣΚΕΥΑΣΕΤΟΜΝΗ	κατεσκεύασε τὸ μνη-
ΜΕΙΟΝΑΥΤΩΚΑΙΤΗΓΥΝΑΙ	μεῖον αὐτῷ καὶ τῇ γυναι-
ΚΙΚΑΙΤΟΙΣΤΕΚΝΟΙΚΑΙΕ	κὶ καὶ τοῖς τέκνοις καὶ ἐ(γ)
5. ΓΟΝΟΙΣΑΥΤΩΝΚΑΙΘΡΕΜ	γόνοις αὐτῶν καὶ θρέμ(μ)-
ΑΣΙΚΑΙΜΗΔΕΝΙΕΞΩΝΕΙ	ασι · καὶ μηδενὶ ἐξὸν εἶ-
ΝΑΙΠΩΛΗCΑΙΜΗΤΕΕΞ	ναὶ πωλῆσαι μήτε ἐξ-
ΑΛΛΟΤΡΙΩCΑΙΕΙΔΕΤΙC	αλλοτριῶσαι · εἰ δέ τις
ΠΑΡΑΤΑΥΤΑΠΟΗCΕΙΑΠΟ	παρὰ ταῦτα πο(ι)ῇσει, ἀπο-
10. ΤΕΙCΕΙΤΟΙCΦΟΡΤΗΓΟΙC	τείσει τοῖς φορτηγοῖς
ΤΟΙCΠΕΡΙΤΟΝΒΕΙΚΟΝ	τοῖς περὶ τὸν βεῖκον
*CΝΤΟΥΤΟΥΔΕΤΟ	(δημόρια) σν' · τοῦτου δὲ τὸ
ΑΝΤΙΓΡΑΦΟΝΑΠΟ	ἀντίγραφον ἀπό-
ΚΕΙΤΑΙΕΙCΤΟΕΝC	κεῖται εἰς τὸ ἐν Σ-
15. ΜΥΡΝΗΑΡΧΕΙΟΝ	μύρνη ἀρχεῖον *

* “Publius Aelius Nikostratos constructed this monument for himself, his wife, children, descendants and *familiares*. Let no one sell or alienate it. If any one disregard this stipulation he shall pay to the guild of street-porters a fine of 250 denaria. A copy of this is deposited in the Archive of Smyrna.”—A. E.

Lines 4 and 5 are quite complete on the stone, so that the original spelling is ἐγόνους and θρέμασι.

These street-porters, οἱ περὶ τὸν βεῖχον φορτηγοί, were evidently organized in a guild, to which fines are made payable in a legal document. The very small amount of the fine, 250 denarii, shows that the tomb was probably a poor one; fines for violation of a tomb are sometimes as large as 10,000 denarii, and 250 is the smallest fine that I have observed. The "*hamal*"⁴ to whom this tomb belongs, P. Aelius Nikostratos, was probably born under Hadrian and named after the emperor.

III.—A PHRYGIAN EPIGRAM.

The following inscription was copied by me at Dokimion (Istcha Kara Hissar) in May, 1881: it was on a piece of marble in the wall of a house. I did not see it at my second visit to Dokimion in 1883.

Dokimion was occupied by a colony of Macedonians, and the legend

ΔΟΚΙΜΕΩΝΜΑΚΕΔΟΝΩΝ

is frequent on its coins. The personal name *Μακεδών* is therefore common in its inscriptions.

- | | |
|---|------------------------------|
| ΕΝ | ΔΝ |
| ΜΟΙΑ | |
| ΤΗΔΕΠΑΤΗΡΜΑΚΕΔΩΝ | ΟΝΕΤΕΥΞΕΝ |
| ΠΑΡΘΕΝΟΝΑΙΔΟΙΗΝΠΑΙΔ | ///ΦΟΙΡΑΜΕΝΟC |
| 5. ΚΑΙΤΥΠΟΝΕΝCΤΗΛΗΤΕΧΝΗCΑΤΟΠΑΙΔΟCΑΓΑΛΜΑ | |
| ΕCΜΝΗΜΗΝΖΩΟΙCΙΚΑΙΕΙCΑΡΕΤΗΝΦΘΙΜΕΝΟΙCΙ | |
| ΓΝΩ | ΙΝΤΕΟΨΟΓΟΝΩΝΗΝΤΙΝΑΤΥΝΒΟCΕΧΕΙ |
| ΕΙΔΕΤΙCΕΙCΤΗΛΗΝΗΤΥΝΒΟΝΤΗΝΔΕΑΛΙΤΗΤΑΙ | |
| ΑΙΕΙΟΙΓΕΝΕΗΤΕΚΑΙΟΙΚΟCΤΗΜΑΤΕΧΟΙΤΟ | |
| 10. ΠΑΝΤΟΤΕΝΗΠΙΑΧΟΥCΠΑΙΔΑCΟΔΥΡΑΜΕΝΩ | |
| Εν | αν |
| Μοι α | |
| Τῇδε πατήρ Μακεδών [στήλῃν καὶ τύμβ]ον ἔτευξεν, | |
| Παρθένον αἰδοίην παῖδ' [όλο]φ(υ)ράμενος. | |

⁴ *Hamal* is the Turkish name, used also in Greek, for a porter.

5. Καὶ τύπον ἐν στήλῃ τεχνήσατο, παιδὸς ἄγαλμα,
 Ἐς μνήμην ζωοῖσι καὶ εἰς ἀρετὴν φθιμένοισι
 Γνω[σ]ίν τ' ὀψ(ι)γόνων ἥντινα τύμβος ἔχει.
 Εἰ δὲ τις εἰ(ς) στήλῃν ἢ τύμβον τήνδ' ἀλίτῃται,
 Αἰεὶ οἱ γενεή τε καὶ οἶκος πῆματ' ἔχοιτο,
 Πάντοτε νηπιάχους παῖδας ὀδυραμένων. *
- 10.

IV.—THE GOOD FORTUNE OF ANTIOCH.

One of the most interesting of the inscriptions that have been found of recent years in the interior of Asia Minor, has lately been published by Mr. J. R. S. Sterrett, in his *Preliminary Report of an Archaeological Journey made in Asia Minor* in 1884, p. 13, but I should differ from him in the interpretation of it.

ΤΥΧΗΝΕΥ
 ΜΕΝΗΤΗ
 ΚΟΛΩΝΕΙ
 ΑΤΙΒΕΡΙΟ
 ΠΟΛΕΙΤΩΝΠΑΠ
 ΗΝΩΝΟΡΟΝΔΕ
 ΩΝΒΟΥΛΗΔΗΜΟC
Τύχην Εὐμενῇ τῇ Κολωνείᾳ
Τιβεριοπολεῖτῶν Παπ[π]ηνῶν Ὀρονδέων
βουλῇ δῆμος.

Mr. Sterrett, who gives the inscription only in uncials, understands it to be engraved by the three cities, Colonia Tiberiopolis⁵ (=Antiocheia), Oroanda, and Pappa, though it is hard to see how the sentence is to be construed in order to get this interpretation. The inscription has evidently been placed on the basis of a statue of

⁵ There is not the slightest foundation for Mr. Sterrett's statement that Colonia Tiberiopolitōn means Colonia Antiocheia.

* "Makedon, this one's father, erected her beautiful tomb here,
 Mourning the loss of his child dead in her virginal prime;
 And in relief on the column he carved of his daughter this image,
 To the departed an honor, a record, to those who are living;
 So may posterity know who in the sepulchre lies.
 Should a defiler presume to despoil the tomb or the column,
 Woe let his race and his house unto all eternity suffer;
 And may he ever bewail children in infancy dead."—A. E.

the "Good Fortune of Antiocheia" by the Senate and People of Tiberiopolis Pappa. Mr. Sterrett gives no information as to the form of the stone, on which this most interesting text is engraved. We may conjecture that it was a (large?) pedestal, with marks on the top showing where a statue of the Tyche of the Colonia, *i. e.*, Antioch of Pisidia, was placed. It would have been interesting to know what was the form of the statue, whether an imitation of the well-known statue of Antiocheia on the Orontes by Eutychides, or a reproduction of the Roman type of Fortune, so common on coins of Asia Minor.

M. Waddington first discovered a coin of Pappa in the cabinets of the British Museum, where it had been misread and assigned to Tiberiopolis in Phrygia. It is thus described by him in the *Révue Numismatique*, 1853, p. 43.

"Obv. ΑΥ·ΚΑΙ·ΑΔΡ·ΑΝΤΩΝΕΙΝΟC. Tête laurée d'Antonin-le-Pieux.

Rev. ΤΙΒΕΡΙΕΩΝ·ΠΑΠΠΗΝΩΝ.* Le dieu *Men* debout, un croissant sur les épaules, la main droite appuyée sur une haste, et tenant de la gauche la pomme de pin; son pied droit est posé sur une tête de boeuf ou de bœlier. Æ. 4½."

Two similar coins, size 6, are in the Bibliothèque Nationale.

It is satisfactory to have, at last, the correct name of the Pisidian people Orondeis, who are called Orondikoi by Ptolemy and Oroandeis in the received text of Polybius. Their territory contained two cities, Misthia and Pappa, but an error of Livy and Pliny has been perpetuated among all modern writers, that there was a city Oroanda. There is no good authority for the existence of such a city, and the evidence of all well-informed writers and of the Byzantine lists is quite conclusive. The origin of the error is easily seen. Polybios, xxii. 25 and 26, uses the expressions ἐξαπέστειλε πρὸς τοὺς Ὀροανδεῖς ("sent him off to the Oroandians"), and τὰ χρήματα παρὰ τῶν Ὀροανδέων ("the money from the Oroandians"). Livy, in relating the same circumstances, mistranslates his authority *L. Manlio Oroanda misso* ("having sent Lucius Manlius to Oroanda"), and *ab Oroandis rediit* ("returned from Oroanda"), (xxxviii. 37 and 39). Pliny, v. 24, speaks of *oppida Oronda*,⁶

⁶Sillig's text has Oroanda, but one MS. reads Oronda, another Aronda.

*"Aurelius Caesar Adrianus Antoninus. (Coinage of) Tiberiopolis Pappa."

Sagalessos, ("the towns of Oronda, Sagalessos") which also is doubtless due to a misunderstanding of some Greek writer.

Mr. Sterrett rightly regards this inscription as a proof that Pappa is to be looked for south-east of Antioch on the west side of the Sultan Dagħ, but I cannot agree with any other of his remarks on the topography of the district (except, perhaps, that on the site of Anabura). He publishes, on p. 13 of his report, an interesting inscription of Anabura, in apparent ignorance that this inscription had been published in the *Mittheilungen des D. A. Institutes in Athen*, 1883, p. 71. A study of the remarks there appended would have relieved him of some difficulties about Anabura and Neapolis. Anabura is mentioned by Strabo as a town of Pisidia, and I have there shown that it disappears from history about the middle of the first century, while Neapolis rises at the same time, and have drawn the obvious inference that Neapolis is a foundation of one of the early emperors on or not far away from the site of Anabura. The preservation of the name Anabura to the present time, which Mr. Sterrett acutely notes in the village Enevre, decides in favor of the second alternative. Neapolis then was near enough Anabura to throw it entirely into the shade, but probably not exactly on the site of the older town. Mr. Sterrett has doubtless discovered the exact site at Tcharyk Serai.

The name Tiberiopolis, on which the Pappeni prided themselves, makes it probable that a re-organization of the district took place in the reign of Tiberius, and that the foundation of Neapolis belongs to the same period.

The Orondeis with their two towns, Misthia and Pappa, are paralleled by a Phrygian people, the Mozeani, whose territory contained two towns, Dioklea and Hierocharax; both these towns coin money with the legends

ΔΙΟΚΛΕΑΝΩΝ ΜΟΙΕΑΝΩΝ *

and

ΙΕΡΟΧΑΡΑΚΕΙΤΩΝ ΜΟΙ †

There remain to be placed on their precise sites in this district the two towns of the Orondeis, Pappa and Misthia. The former was in Byzantine Pisidia, the latter in Byzantine Lykaonia. It is pretty clear that the Orondeis inhabited the western slopes of the Sultan

* (Coinage of) "Dioklea of the Mozeani."

† (Coinage of) "Hierocharax of the Mozeani."

Dagh, south-east of Antioch, and we must hope that Mr. Sterrett's journey of 1885 will show what is the exact site of Pappa, whether Kara Kuyu or Bachtiar; it is certainly in that neighborhood.⁷ As to Misthia, the site is easier to determine. Mr. Sterrett is, like myself in the paper just quoted, under the mistaken impression that Kereli retains the name of the ancient Carallia. The resemblance is however purely accidental, and M. Waddington, in his papers on the coins of Isauria and Lykaonia, in the *Revue Numismatique*, 1883, p. 36, ff., has shown that Carallia must lie very much further to the south. With this correction a great simplification is introduced into the topography of the district, and Misthia may be placed with confidence at Kereli, or rather at the ancient site in the neighborhood of the modern town (Mr. Sterrett says at one hour's distance, *i. e.* three miles).

Vasada, which was a bishopric contiguous⁸ with Misthia, is perhaps to be placed at Yunaslar, a village on the road to Konia, about four or five hours east of Kereli, and not far west of Kizil Euren. Sir Charles Wilson and I observed there in 1883 the ruins of a very large and fine Byzantine church.

V.—M. APONIUS SATURNINUS, PROCONSUL OF ASIA.

In the *Journal of Hellenic Studies*, 1883, p. 416, I published an inscription of which my restoration was neither complete nor correct. Partly through a correction of M. Waddington, partly through my observing that certain fragments published long ago by M. Waddington (Lebas, No. 750, 751) relate to the same person who is honored in my inscription, I can now give the entire text, even the name of the Roman tribe being certain.

(1) In a fountain on the road between Islam Keui and Ahat Keui; on a fragment of entablature: published in Lebas, No. 751, correctly in epigraphic text, but with incorrect restoration in the cursive text: recopied by me in November, 1881. The fragment contains two lines: the first is

[δέξανθρον ἐπὶ τῶν κληρονο]μικῶν δικαστηρίων, ταμία[ν] δήμο[υ
'Ρωμαίων ἐπαρχείας Κύπρου]:

⁷ Then Pappa must probably be placed at Bachtiar.

⁸ See Wesseling's note to Hierocles, *ad loc.*, and the passage which he quotes from S. Basil.

the second is

[οἱ γον]εῖς αὐτοῦ τὸ ἡρώων κατεσκεύασαν.

My restoration of both lines differs from that adopted by M. Waddington. That of the first line is of course now certain: in the second M. Waddington reads [οἱ Ἀκμον]εῖς αὐτοῦ κ.τ.λ. The order of the words αὐτοῦ τὸ ἡρώων seems to me to be discordant with the analogy of Phrygian inscriptions, and I look for a restoration which will give αὐτοῦ a backward connection.

(2) The following fragments probably belong to the same inscription, or refer to the same person. One has been published, Lebas, No. 750,

ΜΙΛΙΑΚΟΙ

ΑΝΤΑ--

(3) The other was copied by Mr. Sterrett,⁹ when travelling along with me on the expedition connected with the English Asia Minor Exploration Fund in 1883. It is, like the last two, on a fragment of entablature, but there is no note of the size of the letters. It was found in the cemetery at Susuz Keui.

ΡΑΤΗΤΟCΠΡΕCΒΕ

In Lebas' fragment, No. 750, both lines are said by M. Waddington to be 0.05m. high, whereas in No. 751 the upper line is 0.07m. high and the lower 0.05. It is hard to see what is the relation between these fragments. There is, however, great probability that they at least relate to the same person, and that several inscriptions in his honor were engraved on the magnificent tomb erected to him by his [parents]. Lebas' fragment probably ran in this fashion:

. Αἰ[μιλία Κο]ρνοῦτον
. ζῆσ[αντά] [τε κοσμίως καὶ *

In Mr. Sterrett's fragment at least one correction is necessary:

σ[τρατηγ]ός, πρεσβευ[τής καὶ ἀντιστράτηγος

⁹ On this expedition Mr. Sterrett was serving his apprenticeship to exploring work. His expedition of 1884, in which he has done very important work, was of course on a quite different footing, entirely unconnected with the English Fund and with me.

* "Aemilius Cornutus . . . whose life was of good repute and "

On the analogy of the other inscriptions, I feel inclined to read here *στρατηγόν*, but, as this involves a more violent correction than that of *Γ* for *T* (which I consider certain and have put in the text), I dare not adopt it.

From these fragments the text of the inscription is thus restored :

1. ἡ πόλις] ἐ[τείμησεν
 Λούκι]ον Σερουήγιον Λο[υκίου υἱόν
 Αἰμ]ιλίᾳ Κορνοῦτον, δέ[χανδρον
 ἐπ]ὶ τῶν κληρονομικῶν δικα[στηρίων,
 5. ταμίαν δήμου Ρωμαίων ἐπα[ρχείας
 Κύπρου, ἀγορανόμον, στρατηγ[όν,
 πρεσβευτὴν καὶ ἀντιστράτηγο[ν
 Μάρκῳ Ἀπωνίῳ Σατουρνείνῳ Ἀσι[ας
 ἐπαρχείας, τὸν ἑαυτῆς εὐεργέτην *

M. Aponius Saturninus was a prominent partisan of Vespasian in the war against Vitellius. Tacitus calls him *consularis*, but the date of his consulship is unknown. He probably was proconsul of Asia under Vespasian, and is perhaps to be placed as 96th or 97th in M. Waddington's list (*Fastes des Provinces d'Asie*).

The family name Serenius Cornutus is known both at Akmonia (see Franz, *Fünf Inschriften und fünf Städte*) and at Ankyra of Galatia (see Mordtmann, *Marmora Ancyrana*). Now there is an inscription at Akmonia, on a fragment of entablature, copied by Hamilton (C. I. G., 3858, add.), and recopied by me in November, 1881,

τὸ κοινὸν Γαλατῶν

It is difficult to see what the *κοινὸν Γαλατῶν* ("the Galatian nation") had to do at Akmonia, but the connection of a distinguished person like L. Serenius Cornutus with both cities may have induced the *κοινὸν* to put an inscription on a monument in his honor at Akmonia.

One more fragment may perhaps relate to the same person : Lebas, No. 765,

* "The city decreed this honor to Lucius Serenius Aemilius Cornutus, son of Lucius, Decemvir of the Probate Courts, Quaestor of the Roman People in the province of Cyprus, Aedile, Consul, Legate and Proconsul to Marcus Aponius Saturninus, Proconsul of the province of Asia, in recognition of his benefits."—A. E.

ΝΕΠΑ
ΑΤΟΙΡΝΟΥ
ΟΓΕΙΖΗ

The first line might be [ταμίαν δῆμου Ρωμαίων] ν ἐπα[ρχείας Κύπρου] ("quaestor of the Roman People in the province of Cyprus"); but I do not see any explanation of the other two lines. It is possible that the second line is badly copied, and should be Σ[ατο[υ]ρν[ίν]ου].

VI.—THE INSCRIPTIONS OF ASSOS.

In reading over the Inscriptions from Assos,¹⁰ I have made a note of some necessary additions and corrections. In view of a possible republication of these Inscriptions in the hoped for account of the excavations, it may be useful to print the following remarks, omitting the discussion of several points which I have noted as requiring too much time.

I. The reading seems to be Ἀριστάνδρῳ κ[. . . .

IV. Line 17, εἰς τὰν ἀγ[οράν].

V. In l. 7, for ἔχουσι, the aeolic ἔχοισι is demanded by the uncial text.

XI. In l. 10 [χ]ρῶνται is clearly wrong; read [ϙ̅ δὲ προαι]ρῶνται. In l. 6 the restoration [᾽Ασσ]ω cannot be accepted without a proof that the Assians deposited public documents in the temple of Zeus. We should expect that the temple of Athena would be used for this purpose, or, as in No. IV., the Agora.

XII. The statement in the last line of the remarks should be erased. Some place in the territory of Assos, called Rhodi[on] or Rhodi[kon], is doubtless referred to.

XIII. ὕπατο[ν τῆς Ἀσίας] is an absolutely inadmissible restoration, and, if the expression were allowable, it certainly could not be, as in the appended translation, taken as equivalent to Proconsul of Asia. Caius Caesar was never Proconsul of Asia, nor had he anything to do with the province of Asia, except in so far as he had power over all the provinces of the east. He was sent to the east to direct the war against the Parthians, and there is not the slightest evidence that he ever touched at any point on the mainland of Asia Minor till he was returning from Syria in A. D. 4. Mr. Sterrett

¹⁰ *Papers of the American School of Classical Studies at Athens*, Vol. I., p. 1, ff.

seems to have been misled by some odd remarks in Dr. Schliemann's *Ilios*, p. 633, a passage to which he refers, and has thus been led into some quite incorrect statements. Merivale, in his *History*, says that Caius went to the east in B. C. 1, and entered on his consulship A. D. 1, while actually in Syria. As Caius was consul in A. D. 1, and is styled consul in this inscription, the natural inference is that the inscription belongs to that year.

XIV. The parts I. and II., with their numerous misspellings ('Ρωμαῖοι, Ἀθηνᾶς, πόλεος, πολειτίαν), and with their numerous ligatures and other signs of lateness in the lettering, cannot possibly be assigned, as Mr. Sterrett wishes, to the pre-Augustan period. They belong rather to the end of the second century after Christ, or even to the third. The argument by which Mr. Sterrett supports his early date seems to me to be invalid. The restoration [Ἐλ]λῶ[πις] is inconsistent with the space as shown in the drawing: there is only room for one letter in place of πς.

XVII. Mr. Sterrett says that Antiochis is a Roman surname. This cannot be accepted without proof, and the Latin inscription which he quotes in a note certainly refers to Greeks, Julia Euhemeris and Julia Antiochis.

XIX. The person honored is obviously Livia Augusta. The second line is

θεῶν Α[ε]ιουίαν Ὁραν ν[έαν, σεβαστήν]. *

In the last line instead of [ἰέρειαν] read [γυναῖκα ἀνέθγκαν].

XXIV. Mr. Sterrett repeats M. Waddington's antiquated explanation of υἱὸς πόλεως. He will find a later treatment of the subject in Perrot, *Mém. d'Archéol.*, p. 175, and in a paper of Hirschfeld in a recent volume of the *Zeitschr. f. die oesterreich. Gymnasien*.

XXV. This inscription may be restored in the following terms. The canon of Godfrey Hermann in such inscriptions is to suppose the smallest possible lacuna, and this principle is accepted by the best epigraphists (v. Dittenberger in the *Aufsätze Ernst Curtius gewidmet*, Berlin, 1884, p. 293, and Köhler in *Mittheilungen des D. A. Institutes in Athen*, 1884, p. 118). I will therefore suppose a lacuna of 4 or 5 letters only. The first line I find hopeless, and suspect the reading; I have tried in vain to make a part of ἐστὶδω come in at the end of

* "The divine Livia Augusta, the new Juno."

the line, δι' ὅλον τὸν ἐνιαυτὸν ἐστιάσαντα ("feasted them for the whole year"). The rest is easy :

σιτο- or ἑλατό]ν τε δωρεάν διανείμαντα
 προῶτ]ον καὶ μόνον, καὶ τὸν σειτω-
 νίας] πόρον πληρώσαντα ἐκ τῶ[ν
⁵ ἰδίων εἰς δημόσια μύρια · σειτωνή-
 σαντα] δὲ πολλάκις, καὶ ἀγοράσαντα
 τοῦ σ]ίτου τὸν μέδιμνον δηναρί-
 ων ἰά?], καὶ ποιήσαν[τα *

The price *per med.* in l. 8 is filled up *exempli gratia*.

XXXI. *Ad finem* read "ad solacium la(b)oris [et] festinationis [causa]. ΔΕ in l. 9 is probably incorrectly copied.

XXXII. It is quite an inadmissible supposition that a person of the exceedingly common name Σατορνῖλος [so accented in C. I. G. *passim*] or Σατορνῖνος, who made a vow in Assos, is to be identified with a person of the same name who was *Comes domesticorum* in the reign of Theodosius II. It is still more inadmissible to conjecture that this Saturnilos may have been Proconsul of Asia (p. 90).

XXXV. For θε(έ) read θε(ός). I see no reason for attributing even to an Assian of the Byzantine time such a vocative as Θεέ. Moreover the contraction ΘC, *i. e.*, θ(εό)ς, is quite as common as ΘΕ, *i. e.*, θε(ός).

LXXI. In l. 5 I should read πλὴν τ]ῆς γυναικός, and παρατί[θεμαι τὸ μ]νῆμα [Δ]ήμη[ητρι, Κ]όρη, Πλούτωνι (" . . except my wife, . . I place this sepulchre under the care of Demeter, Kore, and Pluton").

LXXIII. This should certainly be ἐπιμε[λε]ίας Ἑλλαδίου καὶ τοῦ υἱοῦ αὐτοῦ. It is not a sepulchral inscription, but records that some ornamentation or repair of the church was done "by the care of Helladius and his son Lucian." A proper name, Epimēnias, is in the last degree improbable.

W. M. RAMSAY.

* "who first and alone distributed (corn or) oil gratuitously, and paid the cost of supplying the people with corn out of his own means to the amount of 10,000 denaria, (\$1,500.00), and often had charge of the corn importation and procured wheat at the rate of a denarius (\$0.15) a bushel, and made . . ."—A. E.

N. B.—Prof. Ramsay not having furnished translations of the inscriptions cited, and it being impossible to receive any from him in time, Dr. Emerson has kindly supplied them.—ED.